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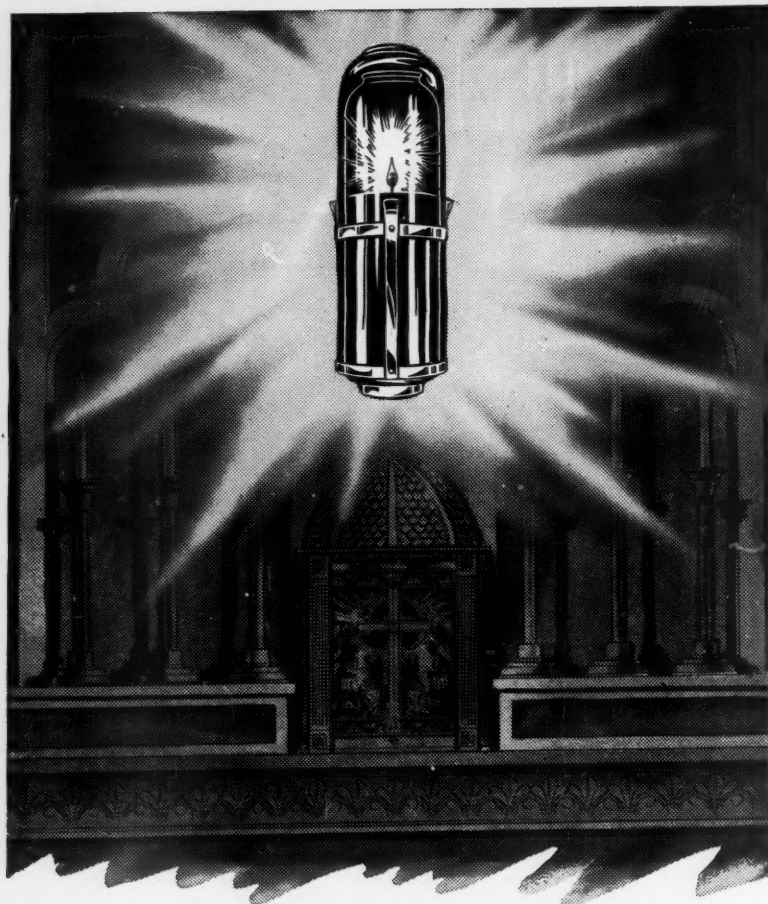
Catholic Schools: How Good Are They?



Very Rev. Msgr. William E. McManus

Sept. 8, 1956

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America

National Catholic Weekly Review

Vol. XCV No. 23 Whole Number 2469

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Correspondence

Marine Corps

EDITOR: The letter from Edward P. J. Corbett in your issue of Aug. 25 concerning the Sgt. McKeon case hit the nail right on the head. The vast majority of ex-servicemen and particularly ex-Marines would, I am sure, commend it as an excellent expression of their opinion.

The Marine Corps method of training has been vindicated on many a battlefield. If there's one thing our younger generation needs today it is discipline, and Parris Island is one place where they can still get it.

Having spent 14 months during World War II as a chaplain at the very rifle range where this tragic incident happened, I feel I can speak with some authority in expressing my admiration for the Marine Corps and its drill instructors. True, there are occasional excesses, but any sadist is quickly weeded out . . .

(REV.) JOHN M. DONOHUE
Dover, Del.

Railroads' Problems

EDITOR: Your comment (AM. 8/25, p. 474) on the increase in first-class fares asked by six Eastern railroads mentioned the possibility of Government subsidy for the purpose of retaining first-class rail travel.

Your comparison of first-class railroad fares (the new ones asked) with the airlines' counterparts prompts some examination of the airlines' success. Many airline spokesmen are announcing that our airlines today are operating without Government subsidy, a fairly recent achievement. The airlines are now independent of Government support, they say. Is this true?

In 1955 the Civil Aeronautics Administration received \$129.8 million for all its activities, including \$98.7 million for salaries and expenses, \$5 million for establishing air navigation facilities and \$22 million for Federal aid to airport construction. The operation of the Federal airway system is paid for out of the \$98.7 million. In fact, this is the CAA's chief reason for existence. In 1955 the domestic airlines of the United States earned \$72.7 million, a good deal less than the amount necessary to operate the agency which builds and operates the airways system used by the airlines.

This is not a new thing. The CAA has operated the airways of this country since 1926, when beacon lights were the best

devices available. Since that time radio and radar have been added. From 2,041 miles of Federally operated airways in 1926, the system has grown to 64,995 miles in 1954.

No comparable boon has come to the railroads. They have built and maintained an expensive system of trackage and signal devices, and they are not maintained by Government employees. Certainly a different picture would result if the Government were to give the railroads anything like what the airlines have been receiving for 30 years. . . .

Considering the growing profits of the airlines, is it unreasonable to ask when it may be possible for them to begin sharing the burden of the airways' upkeep?

(MR.) DANIEL G. O'SHEA, S.J.
St. Louis, Mo.

Steel Price Hike

EDITOR: Long, long ago and far away, among the elements of economics (pre-New Deal) instilled into my infant mind was "the point of diminishing returns." Using as a springboard your Comment "Steel Goes Up" (AM. 8/25), I dive into prophecy. Within the lifetime of the present readers of AMERICA, the point of diminishing returns will overtake the steel industry unless its leadership ceases to base prices upon what the traffic will bear.

The higher steel is priced, the greater is the inducement to devise substitutes to take a large part of steel's place in our economy: plastics or combinations of metals other than steel. . . . These materials are being utilized for their functional merits at present, but high pricing of steel will accelerate their use.

EVELYN C. GUMPRECHT
West Palm Beach, Fla.

Catholic Vote

EDITOR: Your question about the Catholic vote (AM. 8/18, p. 453) seems to imply that all Catholics are Democrats. Should it not have been worded: "Would all the Democratic Catholics who voted for Eisenhower in 1952 shift back to the Democrats this fall if a Catholic were nominated for the office of Vice-President on the Democratic ticket?"

THEODORE G. MILLER
Omaha, Neb.

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Current Comment

DOMESTIC HAPPENINGS

Back to School

Labor Day and the official end of summer vacation bring new school bags, new textbooks and mighty sad faces to millions of U. S. youngsters. Back to school they come from summer jobs or summer camps, grimly ready for another year, another teacher and a set of brand new challenges.

We call the attention of every father, mother and teacher who reads *AMERICA* to two articles we publish this week. It is our privilege to have culled, in "Musings of a Dean of Boys" (p. 528), some of the ripened reflections of a man who this fall begins his 30th year in a private secondary-school administration.

Our feature article has been contributed by one of the busiest men in Washington, the assistant director of the National Catholic Welfare Conference Department of Education. There may be someone in the United States who knows more than he does about Catholic elementary and secondary schools on a nation-wide scale, but we haven't been able to find him.

That is why we are proud to open this back-to-school season with Msgr. William E. McManus' "How Good Are Catholic Schools?" (p. 522).

A Cardinal on the Schools

Anyone who thinks that American Catholics can afford to sit around in a pose of complacency, smugly congratulating one another on their school system, should read a statement by Samuel Cardinal Stritch in the Aug. 17 issue of the *New World*, Chicago's arch-diocesan weekly newspaper.

An immense work has been done, says the Archbishop of Chicago, but much remains: still more elementary-school construction—especially in booming suburbs—new and larger high schools, better curricula and closer ties between

the student's home and the school he attends.

In fact, the Cardinal urges his people on to a kind of constructive dissatisfaction with things as they are:

Never must we be satisfied with our schools. Satisfaction means stagnation in education. We should covet constructive criticism of our schools.

He warns his flock against falling into "the error of thinking that nothing new is needed" in our school organization and school programs:

It may take courage to pioneer, and mistakes may come, but unless there are pioneers in education who are bold in their constructive thinking and courageous in action, we shall not satisfy our responsibility.

Catholic education, as the Cardinal puts it, has "a constant that can never be surrendered." But he also insists that there is "a mutable" in Catholic schools, which should never be made into "a continuing, necessary constant."

Why all this work and worry and criticism? Because we need and want the best possible schools for our children. "We must not only have schools," says Cardinal Stritch, "but we must have excellent schools." As our mounting millions of young people troop back this week to parochial elementary and secondary schools, their parents all over the land heartily second the wise and positive words of the Cardinal.

... and a Difference of Opinion

We had just read Cardinal Stritch's statement on Catholic schools and their massive obligations (see above) when our eye lit on an editorial in another diocesan paper. It was headlined "Throw 'Em Out." Here is the policy the *Indiana Catholic and Record* for Aug. 24 recommends:

One great advantage of running a non-public school system should be the ease with which objectionable characters could be thrown out. Unfortunately, in our view, this advantage is not used with anything like sufficient enthusiasm.

The Indianapolis paper has a good bit more to say along the same line.

We couldn't help contrasting it with this section of Cardinal Stritch's message:

Never must we turn away from the problem child. It needs us and is given to us by God. Let us not, therefore, be complacent with what we have done in our elementary schools. Much more is to be done if we are going to be true to our trust.

(An aside: Does anyone at this point care to say a few words about the monolithic uniformity of Catholic opinion?)

It is hardly fair to quote this mere snippet from the *Catholic and Record*. The editorial is well argued, especially where it asks how Catholics can possibly compete on anything like even terms with tax-supported schools "in the area of educational luxuries." On balance, however, we agree with the Cardinal that it would be wrong to "turn away from the problem child." So far as we reasonably can, we must strive to find a place for him in the expanding world of Catholic education.

The Civil Rights Planks

No element of the 1956 party platforms was more frantically discussed than their respective declarations on civil rights. But the importance of all such declarations is usually more symbolic than practical. As one prominent Negro leader wryly remarked: "The Republicans can talk big, but it's the Democrats who will have the job of seeing justice done."

Future political analysts may find the greatest present significance in the fact that such highly reluctant mouthpieces felt constrained to utter as much as they did. Each swore its enthusiasm for racial progress, its abhorrence of any form of racial or religious discrimination, its respect for the country's Constitution, its pride in what its own party had achieved—Federally—for racial equality.

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Each commended study and coopera-
tion, and deplored violence. The split
was obvious. Only the Republicans ex-
plicitly endorsed the 1954 decision of
the Supreme Court.

After the dust of campaigns and elec-
tions has settled down, the real determi-
nant will be the attitude and the initia-
tive of the next President himself: the
man, rather than the platform. President
Eisenhower's firm convictions are well
known. Mr. Stevenson's hand is seen,
apparently, in the shrewd grouping of
immediate objectives, corresponding to
an order frequently expressed by lead-
ers of minority groups: (1) the vote,
(2) employment, (3) security, (4) edu-
cation. Guesses and slogans will not dis-

solve the civil-rights dilemma. It will
yield to nothing but long, hard and
patient work on the part of all con-
cerned.

The 19th Amendment

Apparently responding to pleas from
the League of Women Voters, President
Eisenhower announced that "women
everywhere . . . have a tremendous
challenge to make political responsi-
bility a more lively and gratifying ex-
perience this year than ever before."
Not to be outdone, Adlai Stevenson
praised the ladies for their intelligence,
honesty and capacity for hard work.

"Their conduct in politics," he averred,
"has brought prestige to the country."

Had it not been for these commemo-
rative statements, the 26th of August
might have slipped by unnoticed. Yet
in the history of our democracy the
date is not without significance. It was
on Aug. 26, 1920 that the 19th Amend-
ment to the Constitution was solemnly
proclaimed. As contemporary fighters
for civil rights would say, it was on that
day that all the women in the country,
by winning the right to vote, became
first-class American citizens.

Perhaps it is a measure of the extent
to which women have become inte-
grated into our political life that no
one any longer deems the occasion of

East and West of Suez

JAKARTA, INDONESIA—Will the East and West be
able to come to an understanding about the future
of that long Egyptian waterway where the two
sides of our globe meet? Will the final fruit of
the London conference be a compromise accept-
able both to Egypt and to the rest of the world?
Let's look at the background of this problem.

The East resents the West. It thinks of the Suez
Canal as one of the remnants of colonialism. Suez
is a symbol of the now-discredited system under
which money invested in the exploitation of the
natural resources of a country gave back only a
few crumbs of profit to the people of that land,
while draining wealth away to foreign investors.
Antagonism to foreign capital is no recent thing,
to be sure, but today, under the spur of Commu-
nist agitation, it is being whipped up into a rage.

LOW STANDARD OF LIVING

Not long ago in a European Catholic weekly I
saw a set of pictures illustrating the sharp con-
trast between the living quarters and offices of the
predominantly "foreign" section of Casablanca
and the squalid part of town inhabited by the
Arabs. Pictures like these could be taken in any
large city in Asia or Africa. There is no point in
telling a native that New York and London also
have their slums. Nor is anything gained by in-
sisting that sultans and rajahs have become mil-
lionaires with the sweat of their tenants and sub-
jects. These things happen *within* a nation you will
be told. They have different causes and produce
different reactions.

The East looks at the West and yearns to share
its health, longevity and something like its stand-

FR. HAARSELHORST, S.J., is AMERICA's correspond-
ing editor in Jakarta, Indonesia.

ard of living. As Ruslan Abdulgani, leader of the
Indonesian delegation to the London Conference
on Suez, phrased it:

If you look at statistics, the standard of living
in Western countries has been improved by
leaps and bounds, whereas the productivity of
the ex-colonial countries, though steadily in-
creasing, can hardly match the relentless
growth of the population, with the result that
the standard of living there is rising only very
slowly. *Compared with your life, full of ma-
terial comfort, our daily existence might re-
semble the way to death* [Emphasis added].

Here, in a nutshell, is the explanation of that
neutralism, ingratitude and Eastern failure to
commit itself to the West in the struggle against
communism which so puzzle observers in better-
off, free-world lands.

What has all this to do with the problem of the
Suez Canal? Just this, and again it can be phrased
in the words of the Indonesian delegation at
London:

It is not because we are less concerned with
the Suez Canal issue than you, but it is that
we understand the right and the duty of the
Egyptian Government to find ways and means
to serve the interests of the Egyptian people,
with due respect for international obligations
based upon equality and mutual benefit. This
is the foundation of our approach to the Suez
problem.

In the light of statements like this, Suez is not
merely a canal. It is a symbol. A satisfactory set-
tlement of the Suez dispute will be difficult. One
hopes that it will soon be achieved. But if it is
to be resolved, the West must come to realize the
centuries-old causes of Eastern resentment against
foreign exploitation.

J. HAARSELHORST

their enfranchisement worthy of celebration. Viewing the recent conventions on TV, a man might indeed find it hard to realize that there ever was a time when the ladies had no part in these affairs. They were certainly prominent at Chicago and San Francisco—and not in a merely decorative role either.

Though the occasion plainly calls for a learned evaluation of the fruits of women's suffrage, we may be excused—being mere men—from doing our editorial duty. We should like, however, to pay tribute to the National Council of Catholic Women, the League of Women Voters and all the other civic-minded groups which have done so much to prepare women for the full responsibilities of the ballot.

OVERSEAS

A Father for the Gaiatos

All Portugal recently mourned the death of Padre Américo, its own "Boys Town" priest. An automobile accident cruelly ended fourteen years of dedication to underprivileged children. Padre Américo's apostolate to the street urchins of Portugal had culminated in the foundation of eight centers on the mainland and one in the Azores. In the typical *Casa do Gaiato*, or youth home, these ragamuffins, most of whom had never known their father, at last found one who cared for them.

Américo Monteiro de Aguiar, to give his full name, quit a business career at 37 to begin his studies for the priesthood. A crying need led him to his *Obra da Rua*, or Apostolate of the Street. The "Fathers of the Street" are secular priests, working under their own bishops. Clad in civilian clothes when necessary, they seek out the shoeshine boys and newsboys forced by fate and human indifference to fend for themselves.

In his testament, Padre Américo warned his followers that the day that the *Obra da Rua* took a child with money in preference to one that had none, or one of good manners for one that was uncouth, that day would see God's malediction fall upon the whole work. Like Father Flanagan of the original Boys Town, or Padre Hurtado of

Chile, apostles of unfortunate youth seem fated to die before their work is done. Padre Américo, like the others, lived long enough, just the same, to give lasting inspiration to young and old.

Communist-Socialist Split In Italy?

Perhaps there is something after all to earlier reports from Italy that Pietro Nenni, head of the Left-wing Socialists, was prepared to break his "unity-of-action" pact with Palmiro Togliatti's Communists. On Aug. 26 Arnaldo Corresi cabled from Rome to the New York Times that the leader of Italy's Right-wing Socialists, Giuseppe Saragat, had met Nenni secretly in France and had there reached a complete accord with him. At any rate, Saragat was quoted as saying on his return that "an important, perhaps a decisive, step has been taken toward Socialist unification."

If this is true, the repercussions will be felt far beyond the borders of Italy. Already the Kremlin's post-Stalinist drive to patch up relations with the Socialists is sputtering badly. It has broken down completely in France and Great Britain and has had little success elsewhere. (One exception may be

India, where the Socialists are rumored to be toying with a special election-year pact with the Communists.) A break now in the only existing Communist-Socialist alliance in the free world would make a shambles of the whole ill-conceived policy. It would force the Kremlin either to stop wooing the Socialists or risk appearing in the ridiculous guise of a scorned and oft-rejected suitor.

Within Italy itself the rupture of the Togliatti-Nenni alliance would have the immediate effect of diminishing the threat of communism. It might have other consequences, however, especially for the Christian Democrats, that would be less appealing. As the weeks go by, we expect to have more to say about this highly important development.

How Others See Us—On Film

On two consecutive days, Aug. 18 and 19, reports from the Far East gave food for serious and puzzled thought to any American concerned with U. S. prestige among the still-free peoples of the world. A film of the recent visit of President Sukarno of Indonesia to the United States has broken box-office records in Java, Sumatra, Borneo and Celebes. Shots of the President in our big cities, being greeted by President Eisenhower, talking with ordinary U. S. citizens, have made American democracy come alive for the peoples of the East.

The reverse side of the picture is darker. There is a wave of juvenile delinquency in Japan. Crimes by youngsters 15 to 20 years old have jumped 50 per cent in the past year. Much of this is doubtless due to the multitude of orphaned children, survivors of the "suicide squads" of the Japanese Army and Navy. The cry is swelling, however, that juvenile crime is a direct result of violence, gangsterism and sex flaunted in American and "American-type" movies.

Corroboration of this vicious influence of U. S. sensationalism in films and even more in their garish ads comes from Fr. Patrick O'Connor, NCWC correspondent in the Far East. He contrasts this type of U. S. film with the "clean" propaganda exported by Russia and Red China, which "appeals to idealistic, dissatisfied young Orientals."

We have some unusually interesting and valuable articles ready for coming issues.

► A well-known secular college for women recently published a survey of student attitudes on the place of religion in life. Next week HELENE MAGARET, an alumna of this college, will give us her reactions.

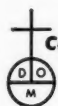
► KATHLEEN RUTHERFORD also returns to AMERICA next week with "Recovery, Inc." She tells about what a growing number of persons, recovered from nervous breakdowns, are doing to help themselves and one another.

► In following weeks, look for JOSEPH N. MOODY, THOMAS H. MAHONY, JOHN J. NAVONE, JOHN L. THOMAS, FREDERICK D. WILHELMSEN and MARSTON MORSE.

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Washington Front

Now that the two conventions have safely and duly nominated their candidates for President and Vice President, it seems the time has come for me to comment on an oft-debated subject: do the racial, religious, economic, regional minorities vote as a bloc? The answer, in my opinion, is No.

Take the "Catholic vote," for instance. A hitherto-unreported anecdote about Franklin D. Roosevelt may be illuminating. In 1932, when he was running for President, two highly placed Catholics working for him came to me with their worry that Catholic votaries of Al Smith would vote en masse against FDR. The collection of anti-Roosevelt postcards, letters and telegrams I showed them only increased the worry. The result was a polite invitation to visit him in the Mansion at Albany. We, or rather he, talked for an hour, and in the middle of it he came out with the dogmatic statement: "There is no Catholic vote." Then he told an amusing tale.

In 1920, when he was running for Vice President with James M. Cox, he made a first whirlwind whistle-stop round of the country and came back here profoundly discouraged. He took his woes over to Baltimore and placed them before James Cardinal Gibbons, who was as ardent a Democrat as Archbishop Ireland

was a Republican. Gibbons called FDR "my boy," probably because his predecessor in the see of Baltimore had been Archbishop James Roosevelt Bayley, a great-uncle of Franklin's, and Franklin always boasted before his Catholic visitors of his remote connection with Mother Seton. During this visit Roosevelt asked the Cardinal to order the nuns to vote—it was the first year that women had the vote. The sequel was amusing.

After the debacle, Roosevelt was again commiserating with Cardinal Gibbons. He told me the Cardinal gave him this story: "As you asked, Frank, I did get out a request for all the nuns to vote and for Catholic gentlemen to drive them to and from the polls. They knew I am a Southern Democrat, so they all went and voted Republican!" Then FDR: "So you see?"

I wonder if the same parable, with due changes, may not be true of the "labor vote." After all, only 15 million of our 60-million-plus labor force are organized, and it is not at all sure that even the organized follow their leaders, as has been shown in past elections in Ohio, Wisconsin and California. The farm vote is similarly disorganized. What benefits some Midwest farmers may—and does—hurt farmers in, say, Pennsylvania, New York and New England. The Negro vote used to be solidly Republican, then under Roosevelt many Negroes turned to him. They now are uncertain. The solid South broke in '48 and '52, and may break again.

The conclusion seems to be that people, of whatever minority, are now voting as they individually please, and not for race, religion or region. WILFRID PARSONS

Underscorings

THE 1956-1957 HANDBOOK, whose theme is "Social Harmony," to guide Christian Family Movement groups in their bi-weekly meetings, has just been published by the CFM Coordinating Committee, 100 West Monroe St., Chicago 3, Ill. (\$1). There are now 20,000 CFM couples, organized in groups of six or seven couples, in 130 dioceses of the world.

►CLERGY, artists and manufacturers of religious goods, who are concerned about the correct form of priestly vestments, will find very helpful a monograph, "The Chasuble in the Roman Rite," by the Rev. Edward J. Sutfin of the Burlington Diocese. It forms the principal part of the August issue of *Liturgical Arts* (7 East 42d St., New York 17, N. Y. \$1.25 per copy.) Fr. Sutfin attempts to reconcile conflicting teachings on this disputed problem.

►STUDENTS of the Villiger Debating Society, St. Joseph's College, Philadelphia, Pa., present half-hour debates on current topics over WRCV-TV, Channel 3, Philadelphia, each Sunday at 12:30 P.M.

►A WORLD-WIDE CONGRESS on Pastoral Liturgy will meet in Assisi, Italy, Sept. 18-21. Convoled by the Sacred Congregation of Rites, it will be presided over by Gaetano Cardinal Cicognani, prefect of that congregation. Vice presidents are Edward Cardinal Mooney of Detroit, Pierre Cardinal Gerlier of Lyons, Benjamin Cardinal de Arriba y Castro of Tarragona, Joseph Cardinal Frings of Cologne and Giacomo Cardinal Lercaro of Bologna. Some 1,300 delegates are expected to attend. The theme of the conference will be "The Pastoral-Liturgical Renewal in the Pontificate of Pius XII." The

concluding address of the congress will be delivered in Rome Sept. 22 by the Holy Father himself at a special audience for the delegates. The U. S. delegation will be led by Archbishop Edwin V. O'Hara, Bishop of Kansas City, Mo.

►68 CATHOLIC PERIODICALS offering news of general interest were published in Africa in 1955: 43 in European and 25 (with over 200,000 subscribers) in African languages. There were 5 dailies among them: 1 in a native language (Madagascar); 2 in French (both in Congo); and 2 in Portuguese.

►TO MEET the lack of nurses in West Germany (only 107 per 10,000 beds; they have a 60-hour week), the Diocese of Mainz has asked Catholic young women 18-35 years old to serve one year as nurses or nurses' aids. Volunteers will receive, besides uniforms and their keep, 50 marks pocket money monthly. C. K.

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Editorials

This Inflation Is Serious

For the sake of the record, this is the chronology of what happened.

Late on the business day of August 20, the First National Bank of Boston raised the prime rate on business loans to 4 per cent. The next day the New York banks played follow-the-leader, as did all the leading banks across the country. Since the prime rate is the rate banks charge their blue-chip customers, this meant that other business borrowers had to pay from 1 to 2 per cent more. These are the highest rates banks have charged their business customers since the 1920's.

Two days later, on August 23, the Federal Reserve Board gave another twist to its anti-inflation screws. It authorized member banks in New York, Philadelphia, Chicago and Richmond to raise their discount rate—the interest charged commercial banks on borrowings from the Federal Reserve—from 2½ to 3 per cent. This was the sixth increase in 16 months and pushed the discount rate to the highest level in 20 years.

The next day came the bombshell. The Bureau of Labor Statistics announced in Washington that at mid-July, for the second straight month, its Consumer Price Index had soared to a record-breaking level. It stood at 117, or 17 per cent above the 1947-49 average. That marked the fifth successive monthly rise in the index. For workers with cost-of-living escalators in their contracts, it meant an automatic wage increase of from 3 to 5 cents an hour. It also signaled the end of a remarkable period of stability in consumer prices that has persisted since 1952. Significantly, food prices, which have been creeping up since January, were largely responsible for the big jump in the index during June and July.

As we observed in these pages three weeks ago, the

Federal Reserve Board has been reading the economic barometer correctly all along. Though one can question whether the use of monetary policy—restricting the supply of credit and making it more expensive—is the best means of keeping a business boom within bounds, there can be little argument now that the main danger today is inflation, and is likely, at least over the short term, to remain so. Too much is being made in some quarters of the sluggish pace of last year's front runners—automobiles and residential housing. Everything else is roaring along at a great clip. Industrial expansion is smashing all records. Farm prices, which until recently were a moderating influence, are rising. Recent wage increases in steel and several other industries will add to consumer demand. After sliding a bit during the summer months, industrial production is moving back into high gear. During the past month the financial pages of the daily press have carried news of one hike after another in manufacturing prices. The trend is obvious, and ominous, too.

NEED FOR PRUDENCE

In its policy of dampening the fire to keep the boiler from exploding, the Federal Reserve is, of course, running certain risks. If it pours on water too freely, it may quench the fire and turn the boom into a bust. That would generate political repercussions in an election year that could cost it its independence. It must be careful, too, of the impact of its hard-money policy on small business. The fact that it went too far in 1953 suggests that this time it will be doubly vigilant to avoid all pitfalls. Yet act it must, and act firmly. Any other course would be a betrayal of its duty to keep the economy from running off the rails.

Normal Isn't As Normal Does

One of the most controversial figures of our age recently went through the normal process of dying. Dr. Alfred C. Kinsey, author of *Sexual Behavior in the Human Male* (1948) and *Sexual Behavior in the Human Female* (1953), had been damned by many, lauded by perhaps an equal number, and objectively and fairly assessed by some few before he succumbed on August 25 to a heart ailment at the age of 62. It was regrettable, when his books were stirring up a furore, that some of

those condemning him were simply obscurantists, who believed scientific research had no business prying into a private matter like sex habits. Truly scientific work in this delicate field does have a legitimate place, and can prove an invaluable help to clergymen, social workers, law-enforcement officers and the like.

On the other hand, much of the praise that was lavished on Dr. Kinsey seems to have been ill-founded. It is still doubtful, to say the least, that his *method of*

research was scientifically trustworthy. As Charles Wilber, himself a biologist, remarked in this Review (10/3/53, p. 19) when commenting on Dr. Kinsey's second book:

Dr. Kinsey and associates make use of the method of the public-opinion polls. The work is garnished with impressive statistical treatment of the results, but all the statistics in the world cannot make scientific an essentially uncontrollable interview method of gathering information.

This fundamental and devastating criticism has often been repeated, as in *Kinsey's Myth of Female Sexuality*, by Edmund Bergler and William S. Kroger (Grune, 1954).

Granted the validity of research into sex habits, and granted that even a basically unscientific method may have chanced on some useful suggestions for future investigation, the question still remains whether Dr. Kinsey's work tore down more than it built.

In one most important aspect the whole bent of Dr. Kinsey's work did incalculable harm by giving countenance and even "scientific" respectability to an utter mis-

use of the word "normal." Statistical norms are a valid tool in scientific research, but they cannot be employed as an arbiter of morality. In Eskimo culture, for example, female infanticide by exposure may have been statistically "normal"—that is, since so many infants had been so exposed in the past, such and such a number of exposures might be anticipated for the future. But the practice was never morally "normal"—in accordance with objective standards of right and wrong.

Such confusion in the use of the word "normal" takes on a particular virulence in these times when the word "democracy" is also used with considerable looseness. If democracy rests on no more solid basis than a flimsy philosophy of the "common man," then any mode of action that is uncommon will be suspected of being undemocratic. Transfer this woolly thinking to the field of morals, and whatever is commonly—"normally"—done will little by little become the morally acceptable thing. Right and wrong will become a matter to be determined by a counting of noses. But not all the noses in the world, though they were as prominent and determined as Cyrano's, can determine the norm of morality.

The Suez Conference

With the termination of the 22-nation Suez Canal conference in London on August 23, the essential task of the conferees has only begun. It now remains to convince Egyptian President Gamal Nasser that the principal users of the canal are justified in their demands for some form of guarantee that the waterway will remain an international public utility despite Egyptian ownership.

At first blush the London meetings appeared to have ended not in harmony but in two unreconciled proposals. One was supported by 18 of the countries represented (by Spain with a reservation); the other was advocated by a minority of four—India, the Soviet Union, Indonesia and Ceylon. Beneath apparent conflict, however, was agreement on the fundamental issue involved. Both India's roving diplomat, Krishna Menon, who sponsored the minority proposal, and Soviet Foreign Minister Shepilov maintained that all user-nations have an unquestioned right to free and equal passage through the waterway at reasonable rates and under efficient operating conditions. Both called for a modernization of the Constantinople Convention of 1888.

So far as its objective goes, the minority proposal does not differ from the proposal sponsored by the United States which received the support of a sizeable majority of the nations represented in London. The Western nations might have strengthened their position had they emphasized points of agreement rather than the differences which were revealed. None of the 22 nations involved was of the opinion that President Nasser has exclusive rights over the Suez Canal, such as he has, for example, over the Nile River.

The difference between the majority and minority

opinions rests rather in the manner in which each proposes that the international shipping rights in the Suez Canal are to be safeguarded. The Menon proposal advocates Egyptian operation of the canal subject to rules laid down in a new treaty and under the watchful eye of an international advisory board. The Dulles proposal, while recognizing Egypt's nationalization and ownership of the Suez Canal Company, would invest an international board with the authority and responsibility for the operation of the waterway. Behind the Western argument lies the assumption that President Nasser cannot be trusted to operate the canal either efficiently or fairly.

The Western powers, of course, may be right in their assumption. Nevertheless their argument still labors under a weakness already pointed out in these pages. If it would have been difficult to justify armed intervention in Egypt on the mere assumption that legitimate international shipping interests were going to be violated (AM. 8/18, p. 458), it is also difficult to justify the imposition of international control over an Egyptian-owned waterway on the mere suspicion that President Nasser is not going to keep faith with the principal users of the canal.

A compromise proposal based on the majority and minority opinions of the London conference should not be beyond the capabilities of statesmen. But, regardless of the outcome of the negotiations with the Egyptian President, the canal will remain under Egyptian jurisdiction. The West, therefore, would be wise to make itself independent of the waterway. There are oil and shipping experts who believe this can be done. In the long run such independence will prove the best guarantee for a universally free and open Suez.

How Good Are Catholic Schools?

Very Rev. Msgr. William E. McManus

CONTEMPORARY CATHOLIC grade-school and high-school education in the United States is much like a teen-age adolescent. No longer a child, it has a bad case of growing pains, is self-conscious, is misunderstood and has a bright if uncertain future.

NO LONGER A CHILD

Fifteen years ago (and for many years before that) Catholic education was like a little child nursed along by a solicitous Church, repeatedly explained to Catholics who did not appreciate its importance. It was carefully defended against attempts to destroy it or to impede its growth. At that time, most bishops issued pastoral letters on Catholic education to be read at Sunday Masses before the opening of school. These letters described the Church's maternal concern for the religious upbringing of the young, explained the advantages of Catholic education and cited the canon law obliging Catholic parents to enrol their children in Catholic schools.

To recruit pupils for empty high-school classrooms, enterprising priests and sisters toured parochial schools to "sell" Catholic secondary education to eighth-grade classes. Some even rang doorbells in house-to-house campaigns for students. Asked why they sent their children to Catholic rather than public schools, Catholic parents often replied: "It's the law of the Church, like going to Mass on Sunday."

Now all this has changed. Catholic parents speak, not of their duty, but of their right to send their children to Catholic schools. If need be, they do not hesitate to cite to the clergy the Church's laws on education. As soon as the formation of a new parish is announced, parents plead for the immediate construction of a school, with priority over the building of a church, convent or rectory. Woe to the young pastor who dares to resist this demand or who makes the mistake of building a home for himself before he breaks ground for the parish school. His parishioners will be quick to remind him about the classrooms they need.

MSGR. McMANUS is assistant director of the NCWC Department of Education. In this article he writes in a private capacity.

This enthusiasm, particularly among young parents, is attributable in large part to their desire to give their children the same advantages they enjoyed as Catholic-school pupils. Most Catholic parents are motivated also by their intelligent appreciation of the excellence and richness of Catholic education. They want the best and generally they find it in a Catholic school. No longer do they think of a parochial school as a refuge from real or imaginary evils of public education. On the contrary, their attitude is positive, constructive and optimistic. This, I think, explains why they are so generous in contributing to the financial support of Catholic education.

This summer only a few pastoral letters, mainly in missionary dioceses, reminded the faithful of their school obligations. For all practical purposes most diocesan letters were appeals for funds with which to build new schools to meet the unprecedented demand for Catholic education. Bishops are now concerned, not with campaigns to recruit high-school students, but rather with long-range plans for new high schools to accommodate a 50- to 75- per-cent enrolment increase during the next ten to twelve years. Pastors worry less about the canon law on education and more about the best way to raise money and cut costs as they try to keep pace with the rising flood of grade-school pupils. With a record-breaking enrolment in excess of 4 million, our schools today are the most flourishing and fastest growing educational enterprise in the United States.

GROWING PAINS

No longer a child, the Catholic school system can stand on its own two feet. Our schools are ready to be judged on their educational merits, with due allowance for their youthfulness. They are like an adolescent—grown up but still growing.

Thrifty parents buy their growing youngsters' clothes "two sizes too big." Similarly, many economy-minded pastors, with an eye on the growing rate of infant baptisms, have built their schools with room for increased enrolment. Thanks to their foresight, most parish grade schools this fall will be able to accommodate all applicants. But there is a critical shortage of high-school

facilities. With rare exceptions, Catholic high schools are now filled to capacity. In urban areas some schools have turned away qualified freshman applicants because of lack of room. And these are "war babies" born in 1944-45 when the baptismal rate was only 700,000 a year. It jumped to more than 900,000 in 1947-48, and to more than a million last year. To keep up with this increase and to continue the present practice of enrolling one of every three Catholic adolescents in our high schools, we will have to expand our facilities by 25 per cent not later than 1965.

SURVEY

For a more definite picture of the task ahead, I made a spot survey of estimated September enrolments in several dioceses. The diocesan superintendents' reports are listed below in their own words.

Obviously this survey is neither complete nor scientific; the statistics are estimates; the diocesan superin-

tendents' statements are their personal opinions. Nevertheless, this information explains much of the uneasiness in Catholic school circles. Where will we find property, money, teachers? How can we economize? Is there danger of overexpansion? Should we concentrate on grade schools or high schools? Preoccupied with these questions, Catholic school authorities sometimes give the impression (an erroneous one, as I shall explain later) that other important problems like teacher-training, curriculum and supervision are being neglected.

Our schools' rapid growth also explains the occasional awkwardness of Catholic education, e.g., overcrowded classrooms, temporary employment of poorly qualified teachers, "hit or miss" procedures in selecting students for our limited high-school accommodations, clumsy supervision. Like all adolescents, our schools are sometimes inclined to overreach themselves, to rush ahead before they are really ready to

—Diocesan Schools Across the Nation—

- CHICAGO: "packed; grade-school enrolment up 8,000 over last year, but will turn away about 1,500 first-graders; lack room for about 2,000 ninth-grade applicants."
- NEW YORK: "capacity enrolment; will turn away 1,250 first-graders, 2,500 freshmen."
- BOSTON: "filled; may be unable to accommodate 5,000 to 8,000 first-graders, 2,000 freshmen."
- SAN FRANCISCO: "opening 12 new schools, increasing capacity by about 1,500 seats, but still will turn away almost 2,000 first-graders; must turn away 300 to 500 freshman applicants."
- ST. PAUL: "Twin City high schools can accommodate only 48 per cent of graduates of Catholic elementary schools; will turn away 800 freshman applicants."
- MILWAUKEE: "no room for about 1,000 first-graders, 2,000 ninth-graders."
- ST. LOUIS: "capacity enrolment; may have to turn away 100 or more ninth-grade applicants."
- NEW ORLEANS: "capacity enrolment in grade schools; all 21 city high schools have turned away applicants."
- DENVER: "city population up one-third in five years; Colorado Springs population doubled in past ten years, up 18 per cent more by 1960. Result: no room for 500 first-graders, 500 freshmen."
- OMAHA: "some space available in rural schools; will turn away 650 high-school applicants."
- WASHINGTON: "grade-school enrolment up 15 per cent but lack room for 250 first-graders; high schools filled; no room for 150 ninth-grade applicants."
- PORTLAND, ORE.: "capacity enrolment; many parents not applying because they know there is no more room."
- SANTE FE: "must turn away 50 per cent of first-grade applicants, 30 per cent of ninth grade; may be forced to close three rural schools unless I can find mission-minded lay teachers; can offer free board and room to lay teachers in convent vacated by sisters."
- KANSAS CITY, KAN.: "capacity, but none will be turned away."
- BUFFALO: "must turn away 400 first-graders, 500 ninth-graders; many more not applying to high schools because they know there is no room."
- PITTSBURGH: "enrol 52 per cent of Catholic grade-school graduates in our high schools; lack room in September for about 450 freshman applicants."
- ROCHESTER: "first time in history of diocese must turn away applicants, 800 grade-school, 360 high-school."
- MOBILE: "have absorbed 1,500 annual grade-school increase last four years; can't make it this year; will turn away 250 first-grade applicants."
- COLUMBUS: "grade-school enrolment up 15 per cent but will turn away 500 first-graders; will be able to accommodate 3,000 additional high-school students by 1960."
- PROVIDENCE: "practically every grade school too small; will turn away 1,000 to 1,500 freshman applicants."
- TRENTON: "ready for 4,500 new grade-school pupils, but will turn away about 500."
- JOLIET: "short of space for 200 first-graders, 500 ninth-graders; grade-school enrolment up 2,500 over last year."
- WINONA: "grade schools are filled to capacity but have not turned away applicants; high schools almost filled."
- PEORIA: "capacity enrolment; about 25 first-graders may be turned away."
- WICHITA: "city grade schools are filled; room available in rural schools; ample room in high schools; conducting campaign to recruit high-school students."
- WHEELING: "grade schools filled; room in high schools for additional students when new schools are operated full four years."
- BURLINGTON: "capacity and some overcrowding; none turned away."
- GRAND ISLAND: "can take more students in rural schools; have sufficient room for all high-school applicants."

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move; so they occasionally stumble over their own feet. But they pick themselves up, bruised yet willing to try it again. They have growing pains, but in due course will grow out of them.

SELF-CONSCIOUSNESS

A self-conscious adolescent, hypersensitive to criticism, is both ready and eager to defend himself, and in the process to devastate the critic. Catholic educators are at times much the same. We love to dust off our apologetical literature (mostly pamphlets) about the rights of parents, to discourse about our schools' Americanism—"every bit as good as the public schools"—and to denounce rascals who dare to imply that parochial schools do not have their rightful place in the American scene.

Given the present state of our schools' development, this type of polemic is understandable and perhaps necessary. But one may hope for the day when we can take our schools and their rights for granted, assume without further proof that they are an integral part of the nation's school system, and laugh off silly threats to suppress a Catholic-school enterprise enrolling more than 4 million pupils. Such attitudes will be a sign of approaching maturity.

There is another side to our self-consciousness. If we are introspective, if we are willing to take an honest look at our schools, it is not idle breast-beating for what we would like to be but cannot; it is rather a stock-taking of our professional status. This kind of self-consciousness is all to the good.

A current example of Catholic concern for professional excellence is the highly successful teacher-formation movement. In 1951, Pope Pius XII directed superiors of religious communities of women to give teaching sisters "an education corresponding in quality and academic degrees to that demanded by the state." The Pope explained that he wanted sisters to be "masters of the subjects they expound," so that they would be at least "on equal footing" with their public-school colleagues. Interpreting this directive to a sisters' conference, Most Rev. Joseph M. Marling, C.P.P.S., Auxiliary Bishop of Kansas City, Mo., said the "minimum objective" for every prospective teaching sister should be "four college years of preparation." That would seem to be what the Pope really meant by his directive on the training of nuns.



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A committee appointed by the National Catholic Educational Association promptly surveyed current teacher-education practices and to everybody's dismay found that "only 13 communities out of 255 reporting had a full B. A. degree program in operation." The survey further revealed that "in almost every religious congregation a very large number of in-service teachers must strive through a period of from 10 to 20 years of summer schools to attain what is now recognized as minimum preparation for their work."

These were unpleasant, alarming facts that a few years ago would have been kept secret. Not so now. Our school authorities have faced the facts and have moved quickly to comply with the Holy Father's directive. Many religious communities have set up a quota system whereby a limited number of sisters are assigned to parish schools while other nuns complete their training. Some communities have decided to decline all invitations to staff new schools until they replenish their supply of adequately trained teachers. Aware of the high cost of teacher education, the New York Archdiocese has established a "Diocesan Subsidy" program that pays as high as 60 per cent of a teacher trainee's tuition charges.

Not only is the quantity of teacher education being enlarged, its quality also is being improved. With the aid of a substantial grant from the Ford Foundation, the Sister Formation Conference has made a comprehensive study of the Catholic teacher-education cur-

riculum. The conference is now working on a plan to integrate spiritual, theological, academic and professional training of sisters into a pattern that will produce holy, well-balanced, finely educated and professionally competent teaching nuns. "We want perfect sisters and perfect teachers," a nun remarked, "and we will have them if we continue to remember that the first step toward perfection is an honestly humble examination of our faults, imperfections and limitations."

This sincere willingness to engage in self-criticism is an encouraging sign of Catholic education's vitality.

MISUNDERSTOOD

A common complaint of adolescents is that they are "misunderstood." Their behavior is misinterpreted, their motives misconstrued, their ambitious plans viewed with suspicion.

In a sense, Catholic schools have the same difficulty and, ironically, at times are misunderstood by both friend and foe. Some Catholic parents assume for example, that the parish school relieves them of their major parental responsibilities. "We have no worries," they say. "We send our children to the parochial school." Some non-Catholics, assuming that Catholic parents enrol their children in Catholic schools for fear of ecclesiastical penalties, claim that the parochial school system is a "power device" to increase the Catholic Church's "control of the United States." In

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short, some Catholics are inclined to place too much trust in our schools, some non-Catholics do not trust them at all.

To set our parents straight we shall have to develop effective cooperation between home and school in Catholic Parent-Teacher Associations or similar organizations. If the meetings of these groups are intelligently planned (and are not concerned entirely with fund-raising projects), parents will become informed about their educational responsibilities, the school's purposes and program, and practical methods of supplementing school learning with useful homework. At the same time, teachers will become acquainted with their pupils' parents, talk with them about their youngsters' character traits and acquire other information to help them treat every pupil as an individual.

PARENTS AND SCHOOLS

Even though home and school cooperation is dictated by both common sense and sound educational theory, it is still resisted by some Catholic educators who fear "parental interference" in the management of the school. Much of this fear arises from past unhappy experiences at PTA meetings that were fretful "gripping sessions" rather than programs of adult education. To be sure, a good idea may have been abused, but this is no reason to reject the idea itself. In any event, our school system has advanced to the point where our teachers should not only welcome but seek the advice and active cooperation of parents. It is not logical to defend parental rights in one breath and forbid a PTA in the next.

What are the sources of non-Catholic misunderstanding and suspicion of our schools? This is a large question and one not easily answered. Some non-Catholics are so devoted to public education that they are seemingly incapable of seeing the value of any other kind of education. A few are so emotionally ill-disposed toward our schools that they seem to be bigoted.

But most non-Catholics do not understand Catholic schools simply because they do not understand the Catholic Church. They do not realize that the dynamism in our flourishing institutions is the *theological* reality that is the Catholic Church. They do not appreciate the power of such profound theological doctrines as that of the divinely commissioned teaching Church, the concept of "Mother Church," the heritage of supernatural revelation. They do not understand the *patrimony generis humani*, i.e., the Church's rich tradition of scholarship, her enduring

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interest in the synthesis of theology and the other sciences, her constant application of religious principles to the problems and needs of contemporary society. All of these aim at the full development of human personality. By her very nature, therefore, the Catholic Church is required to have schools of her own.

Why, then, does the Catholic Church, unlike other churches, refuse to use public-school facilities and set up her own independent schools? The only answer is that the Catholic Church is different from other churches, has a unique teaching mission and tradition, and hence logically must have her own schools.

These observations suggest that the apologetic for U. S. Catholic schools should no longer be primarily a defense of parental rights or documented evidence of our schools' "Americanism." Today's apologetic should simply be an explanation of the Church and her educational mission. Any person who understands the Church will surely understand our schools; and this may be true even of those who believe in neither.

BRIGHT BUT UNCERTAIN FUTURE

Our Catholic schools are going places. Those who staff and direct them have talent, ambition, energy, capacity for hard work, boundless enthusiasm and the priceless asset of an assurance of God's benevolent help.

The particular direction our schools will take is hard to predict. Will some schools drop the first four grades

to make room for larger high-school classes? Will the burden of financing our schools be borne equitably—in proportion to ability to pay—by both parents and non-parents? Will dioceses adopt a uniform plan for the employment, wages and tenure of lay teachers? Will small rural schools be consolidated? Will some sisters be released from parochial schools to engage full-time in the religious instruction of public-school pupils? To what extent will Catholic children turned away from our schools be given an opportunity to participate in their extracurricular activities? Will school authorities defer new school construction until they are sure sufficient qualified teachers are available to staff them?

These questions and many more like them point up the uncertainty of our schools' future, but they also constitute a challenge that will test the resourcefulness of our school administrators. Young at heart like the growing school system they manage, our school authorities are ready, with God's help, to meet this challenge. Thanks be to God, the youthful American Catholic school system is in experienced hands. It has a promising future.



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Musings of a Dean of Boys

Arthur V. Shea

BOYS ARE AFFECTED BY THE WEATHER. When the sun is out and the wind is from the west, or when there is no wind, boys will be in good order. It is weather soothing to their nerves, and if at these times they are in a bad humor or an ugly mood, their unsociable attitude is not caused by the weather.

When the wind is from the east, however, prepare for restlessness and trouble. This variety of atmospheric condition is bad for their nerves and for their outlook on life. At such times they do not know why they are annoyed. In school, they take it for granted that the cause is their natural enemy, the teacher, and boys will do their best to reciprocate by causing him annoyance. His nerves are affected, too, by the atmospheric condition, and the result, unless the man is a genius, is a difficult day in the classroom. The only way to cope with the situation successfully is to be more patient than usual, to keep the boys from seeing that you are annoyed and to distribute punishments very sparingly.

If you are a teacher or prefect, your impulse will be to hand out punishments right and left on these bad-weather days. This does not get to the cause of the trouble. It rather increases the boys' annoyance and makes them eager to win out in a contest of nerves. As in the case of any storm at sea, you must aim to hold on until the storm is over. Try to speak more calmly and more pleasantly than usual and, without sacrificing any firmness, handle your students as gently as you know how. You will find that they will smile before you do. The strain will not last as long as you expect, and you will be pleased at the end to realize that you have not said anything to be sorry for. Commonly the sun will come out in the middle of the afternoon.

BOYS ARE CAPABLE OF NOBLE IMPULSES. They are more impulsive than men. Therefore noble impulses will spring to life in a boy as well as impulses toward evil. The tremendous energy that is bursting within him moves him to external action. If the idea that is put into his mind is a noble idea, the impulse to carry the idea into action will be a noble impulse. Hence the necessity of putting good ideas into his mind. He will not be calculating and cautious as a man would be. He

is ready to leap into action without weighing consequences. When a man gets a noble idea—such as a notion that he ought to help a neighbor whom he does not like—the idea is met with hesitations and fears that he will be misunderstood and his good action wrongly received by his neighbor. A boy has no such hesitation. He is on his feet immediately, ready to go into action. It is only after his noble impulses have met with rebuffs and ingratitude that he slows down and starts more gradually. But by that time he is not a boy any longer.

Therefore, when a boy proposes to you an idea that is unselfish and noble, let him carry it out. If you can encourage him, by all means do so. Even if it means personal inconvenience to you, suffer the inconvenience. It is worth this price to keep him and his good impulse going.

BOYS FEEL INSECURE. Sometimes a boy talks a lot just to make people think he is somebody. Of course, he knows he is not. At heart he is afraid. The loud talk helps to give him a feeling of confidence in himself, but he can be quickly silenced and can soon lose his feeling of synthetic confidence. He wants a friend in order to help his morale. When you see a boy given to being alone, you may conclude that he is an independent genius or a very lonesome boy. Usually he is the latter.

When a boy has a friend, he usually finds that two friends are better, or maybe three or four. Then you have the beginning of a crowd or a gang. In a crowd he has a feeling of complete security, as complete as any boy can have. He moves with the crowd and praises or ridicules what the crowd praises or ridicules. But how can a crowd think and talk in unison? Someone has to have initiative. Someone has to be the leader. This leader may have no sense and no moral values, but he has initiative. The leader speaks or acts and thus sets the pace for several others who lack initiative. If there are two or three with initiative, there will be disunion in the crowd until these two or three get to working together, or separate to form different crowds.

If a boy can be given a feeling of security independently of a crowd, he will more often follow his conscience. Perhaps when he is small you can teach him to do what he knows is right regardless of what anybody but God thinks of him. If you can teach him that

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lesson early in life, you will be giving him something of great value and he will be grateful to you for it.

THEY ARE SELFISH, IF THEY ARE NOT TAUGHT GRATITUDE. If a boy has not been taught to give to others and to say thanks for what he has received, he will become disgustingly selfish. Haven't you seen selfish children in subway trains or buses? All delinquency problems are forms of selfishness. Selfishness begins when a child is small.

It is so easy for a small child to become selfish. Because of his helpless condition, his parents do things for him; they give him things. His relatives do the same. Friends and even passersby, attracted by the child, give him things and do things for him. His whole day is spent in receiving, and his whole life has one objective, himself. If nobody teaches him that the wishes of other people are to be considered, he will never think of them. Other people appear to be in the world only for his service. That is all he has learned.

Sometime in his early years you have to teach him to eat with a fork. You may find this lesson difficult and it may take you a long time. You must not expect him to know that he is to eat with a fork unless you teach him to. In the same way you must not expect him to know that he is to be unselfish and thoughtful of others unless you teach him this law of life. You will find this lesson difficult and it will take a long time. The sooner you start to teach him this the sooner will you begin to save him from potential delinquency.

HOW SHALL A BOY'S PARENTS TEACH HIM? How do parents teach a boy to obey? Well, how did they teach him to walk? How did they teach him to dress himself? How did they teach him to eat with a knife and fork? In every case they showed him how to use something that was given to him for his use. They showed him what table silver is for and how to use it, what clothes are for and how to use them, what feet are for and how to use them. By the same method they can show their boy what mothers and fathers are for and how they are to use them.

Parents sometimes are not clear in their own minds about what mothers and fathers are for. Once they straighten out their confusion on this point, they will be able to go on, with the same intelligence and success they have in teaching their boy to use his knife, to the more important task of teaching him obedience. He will be able to understand why he has parents and how he should act toward them.

SUPPOSE THEY WON'T OBEY? Suppose a boy won't obey. What then? The boy we will consider now is fourteen to eighteen years old. These are the ages of boys who are today giving trouble to the police. All kinds of accidental factors enter into their cases, but the fundamental reason why they are delinquents is that they do not obey their parents. They do not obey them because they have not been taught to.

Make a survey of the causes of juvenile delinquency. Attribute it to parental neglect, bad home conditions,

bad schools, lack of recreational facilities, bad movies, bad books, bad comics, bad television programs. But when you have finished your survey, you will admit that the delinquent boy's parents have not told him what to do, or if they have told him, he has not done it. The evil must be corrected at the source.

WHAT ABOUT "SPOILED BRATS"? You can recognize "spoiled brats" easily, at least if they are not your own, and in these cases you can be very definite about whose fault it is that they are "spoiled brats." The catch comes when it is your own boy who happens to be spoiled and a brat. Your love for him has clouded your vision and made you blind to his faults. If you really wish him to be cured and outgrow his brattishness, your only hope is to listen to the words of people who are sincerely interested in him. Such are his teachers and supervisors in school, who are not blind to his faults, as you are.

It has been a common occurrence in school offices for the mother of a boy who is in trouble to begin her remarks by saying: "Now I am not here to defend him, but. . . ." The conversation that follows is a complete waste of time.

Most school supervisors of boys have learned to insist that when a boy is in trouble his father visit the school in place of his mother. The father can usually see the faults in his boy. Often he recognizes his own faults budding all over again in his boy. Normally his vision will not be clouded in this direction as the mother's may, and he will be eager to prevent the development of a spoiled brat. It is mothers who usually spoil boys. The fathers take their turn when there are girls to be spoiled.

On the morning after a high-school graduation, one of the graduates came into my office to say goodbye. He ended by saying: "And thank you for all the training you gave me. You know I was a spoiled brat when I came here." I doubt that his mother would have subscribed to that statement.

A PASSING PHASE. If your boy is doing something wrong, correct it immediately. I once told a mother that her fifteen-year-old boy carried indecent pictures in his wallet. The mother answered me: "Oh, that is just a passing phase. They all do it. He will get over it."

Bad habits do not pass. They become stronger with every act. The time to correct them is when you discover them. Merely hoping that they will pass and that the boy will grow out of them is nonsense. The boy will grow out of a bad habit only if he sets out to correct it by repeated acts of the opposite virtue. If he has no desire to correct the habit, you must create the desire in him, by telling him reasons and giving him motives, or by rewarding him if he improves or punishing him if he does not.

If your grocer overcharges you, you do not say it is a passing phase. You have that practice corrected immediately. You know he will get worse if you do not correct him. Just as surely will your boy's evil practices get worse if you do not correct him.

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Wanted: An Ariadne

Harold C. Gardiner

THE JOB IS OPEN, but I am not yet quite ready to apply for it. In fact, at this period of my life, I do not think that there will be time enough to qualify for the position. What position? The task of an Ariadne to provide any young Theseus embarking on the study of American literature with the thread that will guide him through the labyrinth.

For American literature is a labyrinth, and in two senses. First of all, it is an almost totally undiscovered maze in many American institutions of learning—especially, I am afraid it must be admitted, in Catholic colleges and universities. Apart from the bits of *Hiawatha* and *Evangeline* and perhaps some of the stories of Poe read in high school, most American students have, at the end of their courses in English literature, scarcely a nodding acquaintance with other American literary greats, such as Emerson, Melville, Hawthorne or Cooper. And yet, if this country has any claim to a place in the pantheon of national literatures, that claim must rest on the great writers of the 19th century.

"WHIG" STUDY OF U. S. HISTORY

This is sad enough and deserves the dropping of at least a few tears. But there is another sense in which American literature is a labyrinth still waiting for a helpful Ariadne to come tripping along with her thread. Let us illustrate this plight in the study of American literature by a parallel situation in the study of our country's history. Msgr. John Tracy Ellis treats this historical puzzle briefly in his soon-to-be-published *American Catholicism* (University of Chicago. \$3). He states:

If we Americans of the mid-20th century do not understand as well as we should the varied pattern of our colonial past, the reason is not far to seek. Until about forty years ago the *leyenda negra*, the "black legend," of Spain so completely possessed the national mind that pioneers like Adolph Bandelier and others, who sought to win a hearing for the case of Spain, were shouted out of court by those bred in the tradition of 16th-century England. The historians of that tradition succeeded to a remarkable degree in passing on to generations of Ameri-

cans a thoroughly biased view of Spain's accomplishments in the New World. In spite of the recently increasing number of solid studies in American historiography, I should say that students interested in the history of ideas will find it piquant to trace the manner in which the Whig approach to Spanish history captured the American historical profession and held it firmly in its grip until a generation or more ago.

AND "WHIGGISH" U. S. LETTERS

I believe that it is experimentally discernible that studies in American literature have not imitated, let alone caught up with, this moderately new trend in historical research. Unless I am vastly misled, the literary history of the United States is still being written, as it has been written from the beginning, by men who themselves have been trained in the "Whig" historical tradition, the tradition that all the best in American culture has come from Anglo-Saxon, Nordic—and Protestant—sources. I believe that it is high time for Catholic literary students and teachers and curriculum-planners to devote greater attention to the study of American literature, with a view to exploring the traditional Catholic element that worked like a potent, if all unrealized, leaven to make for the greatness of that literature.

I say this, not in the sense of making a sectarian plea that we are to pit a "Catholic American" literature against a "Protestant American" type or to indulge in the uncritical nostalgia of thinking that Emerson and Whitman and the others would have been much better writers if only the poor fellows had possessed the fullness of the faith. I do say, however, that I am becoming more and more convinced that we cannot fully appreciate the achievement of the 19th-century American classics unless we see more clearly how the traditional, age-old Catholic heritage still lingers in their thought and attitudes. I have an idea that there was much more of that influence than is commonly believed.

In other words, I judge that a new and very fruitful approach to the study of American literature would result from a proper emphasis on how much these authors agree with Catholic philosophical and theological thought, rather than from an insistence—which

FR. GARDINER, S.J., is literary editor of AMERICA.

seems to have been the approach mainly favored in Catholic professional circles—on how much they differed. Such an approach, I would conceive, can be neither soundly begun nor fruitfully carried forward, save by those Catholic scholars who know and have living experience of the Catholic tradition.

The parallel above between historical studies and literary studies as they relate to the totality of American culture is, of course, not completely valid. There were definite and concrete historical Catholic achievements in the New World which positively influenced the distinctively American cultural pattern. But there was no Catholic literature—or very little and of almost negligible quality—being produced in the New World, which could impinge on the thoughts of the 19th-century writers. Even the classic Catholic literature abroad does not seem to have shaped the workings of their pens very much—though I do not know that any comprehensive attempt has ever been made to ferret out what books the American authors read. The literary influence of traditional Christianity on American letters, accordingly, will be much less direct. But a positive and constructive criticism of our classic authors from a *Christian viewpoint* cannot, I fully hope, fail to enrich anyone's appreciation, be he Catholic or not, of our literary Titans.

My paragraphs up to here have not enshrined any brand-new thought. Thirty years ago, George N. Shuster made some tentative steps in this direction. In his *The Catholic Spirit in America* (Dial Press, 1927), chapter 5 is devoted to "The Journey of the American Mind," and in it we read passages like this:

[Hawthorne came back from Europe] dimly understanding the fact that whatever is beautiful in European civilization is part of the allegory essayed by the Catholic faith—an allegory in which all things are sacred because they are so many varied incarnations of the desire of God.

I am inclined to believe that [Emerson's "great deal of unrestrained individualism"] is several leagues nearer Catholic Christianity than it is to Puritanism.

[Emerson] sought to complete the narrow creed of New England in the same way, though with far less reliable means, as Catholicism completes it.

But Dr. Shuster's stimulating suggestion fell, as far as I can determine, on shallow ground. Catholic literary scholarship has been bent much more on showing that only the Catholic interpreter can really—but really—appreciate Chaucer than on exploring what the *philosophia perennis* of Catholicism may have contributed to the greatness of American letters.

In this brief, exploratory article there is not room to adduce from "Whig" scholars an array of critical statements to show that a Christian approach to American letters is long overdue. But here are two that may serve. In the *Literary History of the United States* (Spiller, Thorp et al., Macmillan, 1948), we read:

The source of this vitality [of the 19th-century authors] lies in the intellectual background of

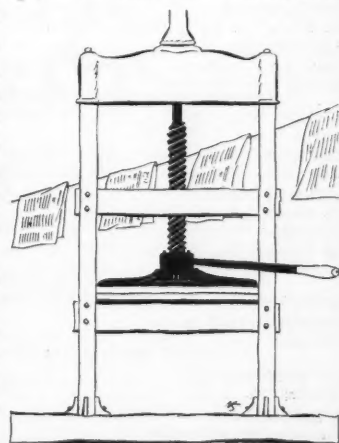
transcendentalism: in its appropriations of certain insights of Puritan, Quaker and other colonial theologies, as they had been refracted through the secular and equalitarian ideology of the Revolution; and in its re-expression of these insights in the vocabulary of contemporary European philosophy.

"And other colonial theologies." Was there not an older theology doing its quiet and perhaps all-unsuspected work in the thought, say, of an Emerson? The same chapter hints later on that there may have been one:

A study of [Emerson's] sermons and his early reading indicates that he never departed from his loyalty to the faith of his fathers, the Christian tradition as developed [*sic*] by Christ, Paul, Thomas Aquinas and Calvin.

Apart from this passing reference, there is little indication that the authors have considered attentively to what extent the "faith of his fathers" may have been orthodoxly Catholic—in instinct, if not in actual expression. Vernon Parrington would answer, but much too simply (*Main Currents in American Thought*, Harcourt, Brace, 1930), that "Emerson was the flowering of two centuries of spiritual aspiration—Roger Williams and Jonathan Edwards come to a more perfect fruition." But what nourished the "more perfect fruition"? Could it have been a late comprehension of the Christian traditions?

It is now my pleasure to report that something is going to be done to follow up the hint Dr. Shuster dropped thirty years ago. Without sounding too much like an ad-copy writer, I hereby announce that a group of American Catholic scholars, whose particular interest is American literature, has been engaged for the past year or so on studies of the 19th-century American classics. Their work will appear in book form in the near future, under the editorship of the present writer. The authors who will be assessed, each by a specialist in his man, are: Cooper, Poe, Hawthorne, Whitman, Thoreau, Emerson, Melville, Brownson, Longfellow and the "literary historians" Parkman, Motley, Bancroft and Prescott. This will be, as far as I can determine, a new venture in the field of American Catholic literary scholarship. It is the hope of all who have collaborated in the work that it will, first, win acclaim on its own merit and, second—and perhaps even more to be desired—stimulate among Catholic scholars a deeper interest in the study and teaching of American literature, so that in letters as well as in history the "epic of the greater America" may adequately be chanted to ourselves and to the world.



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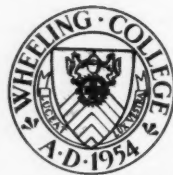
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THE CITADEL OF LEARNING

By James B. Conant. Yale. 79p. \$2

In this book of three essays Dr. Conant warms over many of the ideas he has expressed elsewhere, particularly in his *Education in a Divided World* (1948). The title essay, based on the Spaulding Lecture delivered at Yale, 1955, contrasts and illustrates the Soviet and the free-world concepts of the advancement of learning. "By realizing what happens when the citadel of learning has been captured, we may be better able to understand what is the essence of the activities within this citadel when it remains free."

The second essay, "An Old Tradition in a New World," suggests a contrast between the essentially unaltered European tradition and the revolutionary changes in American education. Our goal has been "equality of opportunity for all children and equality of respect among all occupational groups." Conant notes that the doctrine of equality of respect was taken over by the academic profession a century ago when agricultural and mechanical-arts colleges were founded and supported. Thus the differences between liberal and vocational studies, between education for a profession and education for an occupation, gradually became blurred. In most American secondary and higher institutions there is an almost unlimited variety of subject-fields that can be studied and a wide range of standards by which achievement is measured.

Conant believes that all this is as it should have been; but another revolution is now needed in order "to meet the challenge of our new world, the constricted globe of the mid-20th century." There must be more emphasis on history, geography and foreign relations, on modern languages and mathematics, the sciences and engineering. And since the attitude of the average student (and his parents) is not conducive to taking on the task of mastering these difficult and demanding subjects, what must be done is to identify, as early as possible, gifted students and in particular students who have talents in mathematics or in foreign languages or in both. Then teachers must be found who will stimulate these selected students to do their utmost because they want to and as a matter of pride.

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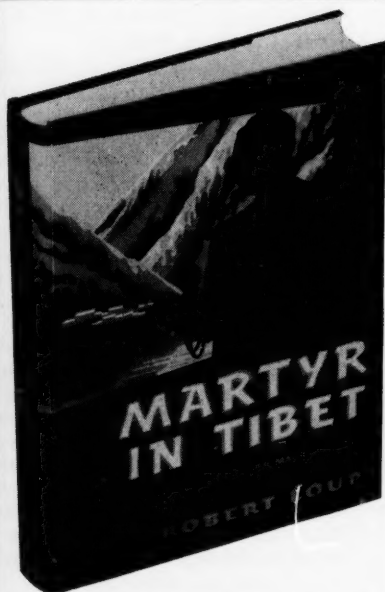
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ALLAN P. FARRELL

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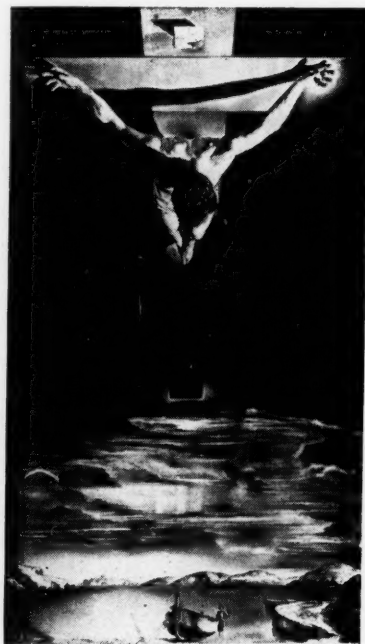
Mr. Smith believes that the postulates of John Dewey's pragmatism, which have dominated the thinking of public-schoolmen for some decades, need to be subjected to a thorough re-examination in the interest of restoring humane values in education. So, too, he thinks, some of the methods and practices resulting from the application of Dewey's philosophy to education must be analyzed and reassessed.

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Educational Review to the *Ladies' Home Journal*. These short pieces deal with the flaws in the philosophical foundations of modern education, the inadequacies in learning, the substitution of social adjustment for education, the fallacies of present-day programs of teacher training, and the need for philosophical and spiritual wisdom in education.

The selections are not all on the same level of excellence or effectiveness. David Holden, in a serious and searching essay, puts his finger accurately on some weaknesses and inconsistencies in Dewey's presentation of the aims of education. In attacking the stranglehold which "educationists" have on teacher education in our country today, Prof. Harold L. Clapp is indeed getting at the crux of the matter but he lessens his effectiveness by the stridency of his tone. "The New Illiteracy," by William H. Whyte Jr., is a briskly written piece complaining that the new illiteracy is the new orthodoxy in education, in industry and social life. It is an orthodoxy with its own dogmas, high priests and technicians, and its own special antagonisms to strong personal convictions, to cultivation of intellectual excellence, to individual endeavor and achievement.

Social adjustment as a philosophy and method of education comes in for trenchant criticism from several other writers. The title of the last selection, "What Should Be the Aims of the Public Schools?" by Robert Reynolds, would lead a reader to expect something with direction and point, but a profusion of rhetorical feathers drags the thought into a fluttering parabola quite short of the mark.

JOHN V. CURRY

The Hero a Humpty-Dumpty?

THE HERO IN ECLIPSE IN VICTORIAN FICTION

By Mario Praz. Translated from the Italian by Angus Davidson. Oxford. 439p. \$11

Two significant developments are brought together in this important work by a great European scholar: the enormous interest of recent years in the figure of the hero, and the considerable interest in relationships between painting and literature during the Victorian period.

To most students of English literature, Mario Praz is known primarily for his psychological-critical survey, *The Romantic Agony*, secondarily for his solid work on Machiavellianism in

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Elizabethan England. But for many years Prof. Praz has also been doing pioneer work in emblem literature and the metaphysical poets, and much of this study of Victorian literature is grounded upon numerous articles and reviews, including valuable but little-known material in Italian journals and books on the English Romantics and Pre-Raphaelites.

His latest book stresses the importance of fine art as a kind of analog to 19th-century narrative literature, largely to develop and illustrate his main thesis that as Romanticism became Victorian it turned bourgeois. This thesis is developed in two parts. First, there are brief essays on Coleridge and Wordsworth, Scott, Lamb, De Quincey, Peacock and Macaulay, but this section is something less than a full display of the process by which Romanticism turned bourgeois. Some individuals (notably Hazlitt) are slighted. A rather special notion of Romanticism, which depreciates the Keatsian elements, seems to underlie much of the selection and commentary of Part I.

In the second part, Praz offers extended essays on Dickens, Thackeray, Trollope and Eliot. He develops a view of Dickens as an example of *Biedermeier* (that fine German term for both a solid, comfortable style of furniture and also a simple good-heartedness, a "conciliating, eclectic, half-classical, half-romantic" bourgeois morality and art), and there is much virtue and illumination in this view. For, writing to please a middle-class public, Dickens had an "obvious lack of taste and culture"; and (like the Dutch *genre* painters Praz offers as analogies) it is in the realistic setting and in the supporting minor characters that Dickens' genius shines forth.

Next, in emphasizing Thackeray's limitations, Praz most fully develops his thesis that in Victorian literature may be seen a growth of the anti-heroic—an eclipse of the hero. Considered both as supporting chapters in this book and as individual contributions to Thackeray, Trollope and Eliot criticism, these last chapters are important. Two appendices discuss Patmore's *Angel in the House* as "an epic of the everyday," and survey "Rome and the Victorians"; the first is relevant to the main thesis of the book, but the second only to its general nature as a book about Victorians.

Where *The Romantic Agony* was a catalog and a wide-ranging survey, this is a deeply provocative approach to fiction in Victorian England. Few readers are likely to accept it as a full syn-

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thesis of the Victorian novel, but that was not its ambition. Rather we are given a highly original approach which succeeds in displaying the novels as well as the novelists in a new light. It will, of course, produce much disagreement (some violent, perhaps) and provoke many qualifications (some necessary). But few studies of the Victorian novel have compelled us to ask such fundamental questions about the essential nature of that form and about the complex relationship between the novel and its audience.

Soundly translated by Angus Davidson, this book is splendidly illustrated. Unfortunately the price will keep it out of reach of those students who could most profit by having it on their shelf of significant Victorian studies.

R. J. SCHOECK

The Spanish Temper

ARGENTINE UPHEAVAL: PERON'S FALL AND THE NEW REGIME

By Arthur P. Whitaker. Praeger. 170p.
\$3.50

INTRODUCING SPAIN

By Cedric Salter. William Sloane. 249p.
\$4

FRANCO OF SPAIN

By S. F. A. Coles. Newman. 243p. \$4

The author of the work on the Argentine is a professor of Latin American history at the University of Pennsylvania. Of deservedly high reputation in his field, he published in 1954 *The United States and Argentina*. Both volumes deal largely with the fortunes of the Perón regime. They could be read together profitably.

The present work concerned as it is with the most recent developments in that country, contains many tentative findings. It is not, however, ephemeral. The author's intimate knowledge of Argentina, combined with scrupulous analysis of the data available about recent events, lifts the work out of the category of the superficial.

Perón's fall and the aftermath occupy the first section of the volume. The second part is concerned with the power constellation (i.e., the social classes and the political parties) in Argentina. The final section deals with the effect upon international relations of the recent domestic turmoil.

Professor Whitaker asserts that Perón's persecution of the Church precipitated his downfall. The persecution

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emboldened all anti-Perón forces to join with the pro-Catholic elements in overthrowing the dictator. He expressly states, however, that there is no evidence the Catholic hierarchy supported the revolt. The Catholic laity acted on its own initiative.

All this rings true. At the same time, the author is loathe to admit that the Church has been a political or social force of any magnitude in Argentina. But if this were true, why did the Perón regime in its early years strive so hard to win the support of Catholics? And why did the attack upon the Church mean his ultimate doom? Mr. Whitaker is correct in saying that only fifteen per cent of the Argentines are practicing Catholics. But the influence of the Church has been greater than this figure might indicate.

The author records the unfortunate fact that Argentine Catholics are split politically. One group—the Christian Democratic Federal Union—has had a reactionary history. The authentic Catholic liberals belong to the Christian Democratic Party. Reconciling the two groups will be an immensely difficult task.

Despite the democratic propensities of the present regime, the author foresees no immediate easing of the perennial tensions existing between the United States and Argentina. No matter what regime may be in power in Argentina, the problem of "anti-Yankeeism" will remain until in some fashion the two peoples acquire greater mutual comprehension.

This is a good book, despite a few reservations one is forced to make about it.

Introducing Spain gives every indication of having been written to help meet the demand for helpful hints for tourists. The author is one of a long line of Britishers who have been as fascinated by Spain as was the Greek historian Herodotus with the exotic customs of Persia and Egypt.

Superficial though the book is in comparison with a work like H. V. Morton's *A Stranger in Spain* (AM. 5/28/55), it has certain merits. The tourist will find useful the practical advice about hotel accommodations and railroad travel. The gastronomically-inclined will find his descriptions of regional dishes interesting. The bargain-hunter will learn where to save a pretty penny in purchasing the country's manufactured specialties.

The author's enthusiasm for the country is virtually boundless. It extends even to the economic and political picture. Though these latter aspects



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are treated only briefly, they provoke few reservations from the author. The work would have been improved by the omission of the rather naive political comments.

It is astonishing indeed that up to now there has been no full-length biography in English of Francisco Franco. The present work is the first of its kind. It is one-sided; its pro-Franco bias is unmistakable. But in view of the paucity of material, any serious work, whether favorable or unfavorable to Franco, should be welcomed. Out of diverse interpretations should finally emerge the true picture.

Unfortunately, the present work cannot be ranked as very serious. The author is an English Catholic, formerly a correspondent in Madrid. There is no doubt of his familiarity with certain aspects of Spain, or of his wide acquaintanceship with that country. He gives evidence of some knowledge of the literature about contemporary Spain—his bibliography is impressive. But as for casting a revealing light upon Franco the man, it simply does not accomplish that.

The work, it is true, uncovers some incidents in Franco's career that have hitherto been unknown or insufficiently emphasized. It traverses much old ground, but it leaves a host of pertinent questions unanswered. Some periods of Franco's life, particularly the early period, are but sketchily presented. The treatment is not very orderly, and the digressions are numerous and distracting.

The author is a passionately dedicated man. Believing that Franco is one of the most maligned men of recent history, he has made a strenuous defense of *El Caudillo* and his cause. He is incensed (and with some justification) at the myths about the Spanish Civil War fashioned by the leftist and liberal elements of Great Britain. But in the process of demolishing these myths, he has constructed some of his own.

He counters the charge that Franco was a rebel against established democratic order by asserting that the Spanish Republic was a regime of chaos in the hands of Bolshevik conspirators. To the accusation that Franco was sympathetic with the Nazis, he answers that the pro-Axis statements of the Spanish leader were only a form of lip-service to fend off a Nazi invasion of Spain. Enemies of Franco Spain depict the country as impoverished and restive under tyranny, but Spain is really, he asserts, "an oasis of order, prosperity and tranquillity."

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We have alluded to the many digressions in the book. They are sometimes of fantastic quality. There are commentaries on such disparate topics as flying saucers (their existence, says Mr. Coles, "has been legally attested before notaries in California") and Negro slavery in the United States (the Negroes "were by all accounts happier and more contented under the feudal order obtaining there before Abraham Lincoln than they have ever been since"). This is really an extraordinary book. It may have some interest as the personal impressions of an earnest but untidy mind. As biography, however, it leaves much to be desired.

FRANCIS E. McMAHON

REV. ALLEN P. FARRELL, S.J., is professor of education and dean of the Graduate School at the University of Detroit.

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R. J. SCHOECK, is an instructor in the English Department at Cornell University.

FRANCIS E. McMAHON, former president of the American Catholic Philosophical Association, has traveled widely in Spain and South America.

THE WORD

Jesus asked the lawyers and Pharisees openly, Is healing allowed on the sabbath day? (Luke 14:3; Gospel for the 16th Sunday after Pentecost.)

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It is a matter of history—witness this day's Gospel—as well as of common experience that there can sometimes arise a conflict between the outside and the inside of religion, an evident clash between the declared law of any cult and its true interior spirit. *Jesus asked*

the lawyers and Pharisees openly, Is healing allowed on the sabbath day? Note that He asked the *lawyers and Pharisees*, the professionals in the law and the zealots for it.

The quarrel between law and spirit is, in fact, not easily composed, and earnest Christian men genuinely need the direction and example of their Lord in this delicate matter. As always and of course, the honest controversy is confused and bemused and embittered by the extremists: on the one hand the

legalists, the contemporary Pharisees; on the other the anarchists, the truest libertines.

It is one of the really fascinating human verities that as soon as any positive law is made, provision must also be made for the exception to the law. For its recognition of this precise need, the somewhat lamented and now very well informed H. L. Mencken troubled to praise religious canon law above civil law.

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divine precedent in our present Gospel for a compassionate interpretation of the law. *Is there any one of you who will not pull out his ass or his ox immediately, if it falls into a pit on the sabbath?*

At the moment, however, the pertinent point for the good Catholic layman is that there is emphatically more to his religion than the outside of it, that his faith involves vastly more than no-birth-control and tuna-fish-on-Friday. The inside of Catholicism is a spirit; in the most exact sense a religious spirit; a spirit of devoted love rather than of abject fear; most truly a Christian spirit, that is, the spirit of Christ.

In the individual Catholic this profound attitude or insight is an imperative need, but it is also commonly a matter of slow growth, of steady reflection, of real and persevering prayer. At any rate and for the present, the Catholic spirit is, though invisible, actual. It exists. There really is such a thing. Let the kind reader closely examine the following passage from the letter of St. Paul to the Ephesians (3:14-21):

For this reason I bend my knees to the Father of our Lord Jesus Christ, from whom all fatherhood in heaven and on earth receives its name, that he may grant you from his glorious riches to be strengthened with power through his spirit unto the progress of the inner man; and to have Christ dwelling through faith in your hearts: so that, being rooted and grounded in love, you may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know Christ's love which surpasses knowledge, in order that you may be filled unto all the fullness of God.

Now, to him who is able to accomplish all things in a measure far beyond what we ask or conceive, in keeping with the power that is at work in us—to him be glory in the Church and in Christ Jesus down through all the ages of time without end. Amen.

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When the letters first appeared in *Our Sunday Visitor*, Northern Michigan edition, they occasioned such a response from teen-agers and adults, from priests and religious, that the Carmelites were prevailed upon to present the series in this attractive, illustrated paper-back edition. \$1.00

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Vice President and the triumphant arrival of President Eisenhower in San Francisco.

However, the networks that covered the sessions should not be held accountable for the failure of the conventions to provide more stimulating entertainment for viewers. Most of the broadcasters used resourcefulness and ingenuity, making the best use of available modern electronic devices.

The fact that, from time to time, they were able to dig out important news from delegates on the confused and crowded convention floors was commendable. The American Broadcasting Company crew, headed by John Daly, did a more impressive job along this line than either of its larger competitors, the Columbia Broadcasting System and the National Broadcasting Company.

One notable example of ABC's superior coverage occurred the night that Adlai E. Stevenson was nominated by the Democrats.

Mr. Stevenson was not scheduled to deliver his acceptance speech until the next day—and he did not deliver it until then. His unscheduled arrival outside the convention hall after his nomination caused widespread speculation. The guesses grew more numerous as he went into conference with party leaders in the Stockyard Inn, near the International Amphitheatre where the convention was in session.

One of the networks announced that Mr. Stevenson wanted to deliver his acceptance speech that night but had been dissuaded and was about to return to his hotel. Within a few seconds, however, Mr. Daly was giving the correct version on ABC: Mr. Stevenson wished to announce that he was throwing open to the convention delegates the nomination of Vice President. Mr. Daly had barely finished making this assertion when Mr. Stevenson entered the amphitheatre and confirmed it.

Most of the televised activities at the conventions were accompanied by oratory and most of the oratory was atrocious. Abominable clichés and alliteration were painfully evident in many of the addresses. Mr. Stevenson's acceptance speech was a refreshing exception.

The only personality whose appearance before the cameras generated real excitement was President Eisenhower. His arrival in San Francisco and his subsequent trip from his hotel to the Cow Palace had a much-needed dramatic element. And the networks took excellent advantage of it. The use of long-range cameras to cover the Presi-

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dent, the crowds awaiting his arrival and photogenic San Francisco itself was a superb achievement.

When technical problems did not interfere, the coverage of the President's motorcade by mobile TV cameras also was impressive. One felt, however, that if a kinescope recording of the ride were to be shown five or ten years from now, it would all seem hilariously primitive.

J. P. SHANLEY

NEW DISCS

There have been some notable summer releases. In a diverting seasonal item, *Politics, U.S.A.*, Will Rogers Jr. provides the continuity for a quick résumé of Presidential campaigns and issues during the years 1936-1952. The voices of FDR, Harold L. Ickes, Wendell L. Willkie, Thomas E. Dewey and many others all the way up to Adlai and Ike recreate for the hearer moments of comedy and anger, victory and defeat. This isn't the whole story, of course, but a fascinating and amusing part of it (Columbia ML 5123). The average American's partiality to solid band music will find gratification in *Marching Along*, a group of six favorite Sousa pieces, and six other all-time favorites, presented by Fred Fennell's crack Eastman Symphonic Wind Ensemble (Mercury 50105).

A spate of Stravinsky works has recently entered the catalog. The delicately colored opera *Le Rossignol* is given a delectable performance by French artists under the perceptive baton of André Cluytens. Enough to say that the record has received the 1956 Grand Prix du Disque (Angel 35204). Somewhat more stunning is *Les Noces*, a cantata-ballet depicting a peasant Russian wedding. The work reveals the composer's early interest in rhythmic and percussive elements, though the complete impact is not felt unless one also sees the ballet. The verso side offers the late-period, reserved and arid-sounding *Mass*. The *Mass* takes on a mellowness in the reading given by Félix de Nobel and Netherlands performers (Epic 3231).

The Boston Orchestra under Charles Munch continues its 75th Anniversary series with two discs of compositions from the standard repertoire: Brahms' *Symphony No. 2* and *Tragic Overture* (LM 1959), and Beethoven's *Coriolan* and the three *Léonore Overtures* (LM 2015). These interpretations are so persuasive in conception and perfect in execution that lengthy comment seems superfluous. Excellent fare. In a new read-

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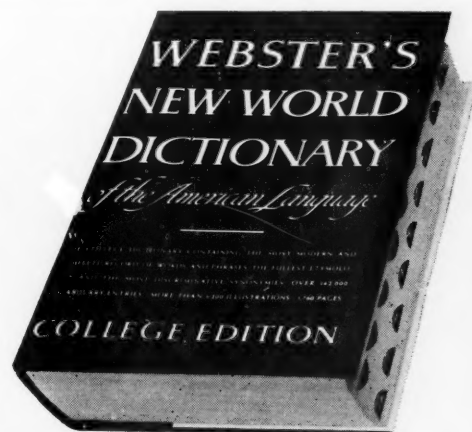
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ing of Brahms' *Symphony No. 1*, Stein-
berg and the Pittsburgh Orchestra avoid
all histrionic bombast and save the ex-
citement for the fourth movement. First-
rate sound (Capitol 8340).

In the past ten years, Bartók's *Con-
certo for Orchestra* has emerged as one
of the essential and most important
large-scale works of this century. Writ-
ten during the composer's "American"
phase, it is only moderately modern in
style, and is remarkable for the many
varied tone colors as well as for diver-
sity of musical thought. Reiner and the
Chicago Orchestra have made a superior
reading (LM 1934).

The Elizabethan era was an age of
literature and music, though knowledge
and performance of the music are un-
fortunately limited to a minority of de-
voted amateurs and scholars. *An Even-
ing of Elizabethan Verse and Its Music*
presents W. H. Auden in the role of
reader and Noah Greenberg and his Pro
Musica Antiqua ensemble as performers
in a cross section of the period's verse
set to music by renowned composers.
The renditions are notable for their au-
thenticity and lively spirit, but the music
requires patient chewing (Col ML
5051). Yet another recital of petite folk
songs and instrumental interludes played

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and sung by the Trapp Family goes un-
der the rather ambiguous title *Farewell
Concert*. The range of countries repre-
sented is again world-wide—Britain,
France, Germany, New Zealand, Austra-
lia—and the style, as always, charmingly
diminutive (Decca 9839).

The summer has seen some other fine
albums, too. The Roger Wagner Chorale
offers a handsome album of 30 perennial
Folk Songs of the Old World, represent-
ing a dozen European countries. Recom-
mended to all lovers of choral music (2
Capitol LP's) . . . Walter Gieseking has
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finished readings of Ravel's *Complete
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perb artistry here (3 Angel LP's) . . .
Before taking to the New York jazz
halls, Austrian pianist Friedrich Gulda
recorded Debussy's *Two Books of Piano
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finesse and masculine strength. Fine
piano sound (2 London LP's) . . . A
bubbling set of five extrovertish *Con-
certi Grossi* of Vivaldi is certain to ap-
peal to the country's increasing number
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